



THE MURJAH OF THE ERA!

Shaykh, Dr Khâlid bin 'Alî bin Muhammad al-'Anbarî

© Copyright **SalafiManhaj** 2006

URL: **www.SalafiManhaj.com**

E-mail: admin@salafimanhaj.com

Important Note:

The following document is an on-line book publishing of www.SalafiManhaj.com. This book was formatted and designed specifically for being placed on the Web and for its easy and convenient distribution. At the time of this e-book publishing, we are not aware of any other book similar to it, in terms of its translation from its original Arabic source. Since this book was prepared for free on-line distribution we grant permission for it to be printed, disbursed, photocopied, reproduced and/or distributed by electronic means for the purpose of spreading its content and not for the purpose of gaining a profit, unless a specific request is sent to the publishers and permission is granted.

SALAFIMANHAI.COM
EEMAAN AND KUFR SERIES:
VOLUME TWO

THE MURJI'AH OF THE ERA!¹

By the Shaykh, Dr Khâlid bin 'Alî bin

Muhammad al-'Anbarî

*(Currently the Assistant Professor at 'Ajmân University and
formerly of the Imâm and King Sa'ûd Universities)*

Translated by Abu Hayyaan Salal ibn Ahmad

Translation edited and checked by 'AbdulHaq ibn Kofi ibn Kwesi al-Ashanti

¹ From Dr Khaalid al-Anbaree, *Murji'at ul-'Asr* (Cairo: Daar ul-Minhaaj, 1424 AH/2004 CE).

CONTENTS PAGE

3	Author's Introduction
7	Definition of Irjâ and the Sects of the Murji'ah
21	The Warning of the Salaf Against the Murji'ah
23	The Issue of Îmân Between Ahlus-Sunnah and the Murji'ah
46	Signs of the Murji'ah According to Ahlus-Sunnah
48	Signs of the Murji'ah According to the People of Innovation of Old
50	Signs of the Murji'ah According to the Modern Day Dissidents
51	Signs of Innocence from Irjâ as Viewed by Ahlus-Sunnah
53	Signs of Innocence from Irjâ as Viewed by the Modern Day Dissidents
54	Innocence of al-Albânî from Irjâ
62	Finally: They Are the Ones who are the Real Contemporary Murji'ah so Beware of Them.

AUTHOR'S INTRODUCTION

In the Name of Allâh the Most Merciful the Bestower of Mercy,

Indeed all praise is due to Allâh, we praise Him, seek His help, we seek His forgiveness and we seek refuge in Allâh from the evils of ourselves and evils of our actions. Whomsoever Allâh guides none can misguide him and whomsoever Allâh misguides none can guide him. I bear witness that none has the right to be worshipped except Allâh alone without any partners and I bear witness that Muhammad is His slave and His Messenger.

To proceed:

indeed it has become widespread today in the corridors of the takfîrî oration and in the hallways of the agitated party activities that whosoever does not excommunicate the rulers of conventional laws absolutely then he is a Murji'î, extreme in his Irjâ.

This unfair accusation from these people indicates two matters:

Firstly: their ignorance with respect to the reality of Irjâ and the categories of the Murji'ah.

Secondly: deficiency of fear of Allâh and weakness of piety.

What is the point of them defiling the honour of the people of knowledge, persisting in throwing accusations at them, hunting down their shortcomings, and deterring people from them? We cannot help but to warn these people with the revelation, with the saying of the Prophet (*sallallaahu alayhi wassallam*):

“Whoever says regarding a believer that which is not in him, may Allāh place him in the corrupt fluid of the inhabitants of Hell² until he abandons what he says.”³

So what is Irjā? What is its true nature? What is the Murji'ah? And what are their categories?

What are the distinguishing characteristics of the Murji'ah in the view of the scholars of Ahlus Sunnah?

What are the signs of the Murji'ah according to the Ahlul Bida' of the past and the fanciful imagination of the contemporary dissidents?

What are the distinguishing characteristics indicating one's being free from Irjā in the view of Ahlus Sunnah?

What are the signs indicating one's innocence from Irjā in the view of the modern dissenters?

What about Imām al Albānī and Irjā?

Who are the Murji'ah of the era in reality?

What about the issue of Īmān and Kufr between Ahlus-Sunnah and the Murji'ah?

These questions are frequently recurring and pressing. It is the talk of the hour, just as is said, however they continue to gasp for breath behind just and conclusive answers and that is due to the proliferation of differences and controversies between those who ascribe themselves to Islām. The persistent accusation of irjā is a contemptible method of deterring and toppling in which Shaytan causes them to forget many examples and values which they should not have rejected and rather they are most deserving to accept them as Allaah will ask them (about such examples and values). So when will they warm towards:

² The actual phrase mentioned in the hadīth is “*radghatul khibāl*” (the ooze of insanity). However the meaning is as stated above as the Shaykh stated in the footnote: ‘The fluid of the people of the Fire.’ See Edward Lane’s Arabic to English Lexicon under غ -ج -ج. [TN]

³ *Sāhīh hadīth* related by Abū Dāwūd (3597) and others

Sublimity:

ä ä

**“And whenever you give your word say the truth even if a near relative
is concerned.”**

{*al An'am: 152*}

Agreement:

ä á ä

**“...and let not your enmity and hatred of others make you avoid
justice.”**

{*al-Mâ'idah: 8*}

Reality: *“Help your brother whether he is the oppressor or the oppressed.”*

Bliss: *“Be slaves of Allâh and brothers, the Muslim is the brother of the Muslim, he does not oppress him nor does he forsake him.”*

“The like of the believers in their mutual love and mercy towards each other...”

Then at that time the believers will rejoice by the aid of Allâh.

As for that which precedes it then there is no happiness and no aid, rather some of them experience harm from others and there is no movement or strength except by Allâh's will!!!

These responses are convincing for the seeker of the truth, if Allâh wills, I have outlined them with the intent of brevity and with the aim of being precise and objective. Hence if there is in this that which is correct then it is

from Allâh and He is the One Who provides the ability alone, there is none worthy of worship except He. I seek refuge in Him from the evil of every evil thing just as I seek refuge in Him, the One far removed from any imperfections, the cessation of His blessings, a sudden change in His good health (that He has shown to us), the unexpected occurrence of His wrath and the totality of His displeasure, and all praise is due to Allâh the Lord of the worlds.

DEFINITION OF IRJÂ AND THE SECTS OF THE MURJI'AH

The word 'Irjâ' occurs in the language of the Arabs with the following meanings:

- 1) Postponement.
- 2) Conferment of hope.

The meaning of postponement occurs in the statement of Allâh the Most High;

“They said: ‘Put him and his brother off (for a time)’”⁴

Meaning: slow him down and delay him.

The 'Murji'ah' are so called due to their delaying action or removing it from Îmân or because they state disobedience does not impair Îmân. So they provide the disobedient one by the use of this false statement hope in reward and expectation of paradise. Irjâ' had initially appeared after the defeat of bin al-Ash'ath, regarding this Qatâdah said: **“Indeed Irjâ' was invented after the defeat of bin al-Ash'ath.”**

The defeat of bin al-Ash'ath was around the year 82AH⁵ therefore, from this we become aware of the mistake of the author of the book *al-Burhân* when

⁴ Al-A'râf: 111.

⁵ AbdurRahmaan ibn Muhammad bin al-Ash'ath was defeated and executed in 82 AH/701 CE for his revolt against Hajjaaj bin Yoosuf ath-Thaqafee. A member of the noble tribe of Kindah of the old aristocracy, Ibn al-Ash'ath was at first friendly toward the Umayyad authorities but then titled himself 'Naasir al-Mu'mineen' (Helper of the Believers) in opposition to the Umayyads. In 699 CE, al-Hajjaaj dispatched an army of Kufans and Basrans to put down a rebellion in Kabulistan (in present Afghanistan). After an initial invasion of Kabulistan, Ibn al-Ash'ath, the commanding general, decided to wait until spring before continuing his campaign. Al-Hajjaaj pressed for immediate action, and the dispute led to a revolt by Ibn al-Ash'ath and his troops. Ibn al-Ash'ath moved slowly westward into Iraq, gathering support from both Arabs and non-Arabs along the way and engaging in two battles, one a victory and one a mild setback, forcing him to withdraw from Basra to Kufah. Al-Hajjaaj, having

he mentioned in the introduction of his book that the Murji'ah had appeared in the last period of the companions then he mentioned after a page that they appeared after the era of the companions.⁶ Furthermore, the Murji'ah are divided into numerous sects. 'Every sect misguides its sister sect from amongst them and the rest of the sects misguide them.'⁷ They have differed extensively regarding the essence of Îmân.

1. JAHMIYYAH

They claim that Îmân in Allâh is the mere recognition of Allâh and His Messengers with all that they came with from Allâh and that everything other than recognition such as the confession of the tongue, submission of the heart, love of Allâh and His Messenger and veneration and exaltation of them both and fear of them, is not Îmân. Additionally they claim that faith does not consist of parts and people do not vary in degrees with respect to it and that Îmân and Kufr do not occur except in the heart without occurring

received in the meantime a steady stream of Syrian reinforcements from the caliph 'AbdulMaalik ibn Marwan, confronted Ibn al-Ash'ath's superior army of 200,000 at Dayr al-Jamaajim, outside Kufah. Negotiations were initiated by the caliph's agents, who offered the rebels the dismissal of al-Hajjaj, equal pay with their Syrian counterparts, and a governorship for Ibn al-Ash'ath. The Iraqis, however, rejected the proposals and were defeated in battle in September 701. The last of the rebellion was finally put down in October, when al-Hajjaaj destroyed the Iraqi army in a violent battle at Maskin, on the Shatt ad-Dujaylah. The defeated Iraqis fled to Sijistan, eventually surrendering to the Syrians, while Ibn al-Ash'ath took refuge in Kabul; he either was murdered or committed suicide in 704 CE. [Editor's Note].

⁶ The Shaykh, the 'Allâma, the *Faqîh*, Muhammad bin Sâlih al 'Uthaymîn (*may Allâh have mercy upon him*) mentions in the introduction to his explanation of '*Aqîdah al Wâsitiyyah* that two innovations were manifest during the era of the companions and they were the innovations of the Khawârij and the Qadariyyah. The innovation of Irjâ proliferated during the era of the tabi'în. [TN]

⁷ *Al-Farq Bayn al-Firaq*

from other parts of the limbs.⁸ Moreover they claim that their Îmân with that is the same as the Îmân of Jibrîl (*may the peace of Allâh be upon him*) and that whosoever expresses a statement of Kufr with his tongue for example that he says; **“Indeed Allâh the Most High has a partner or a son or an associate”** while believing that which is contrary to it then he is a believer not adversely affected by that.⁹

2. KARÂMIYYAH

They claim that Îmân is ‘Statement of the tongue without belief of the heart and action of the limbs. Consequently whoever confesses with his tongue then he is a true believer even if he believes in his heart whatever he wills from (aspects) of kufr and shirk.’¹⁰

In another expression: **‘It is the attestation by the tongue and it is the confession of the two testimonies devoid of the hearts assurance.’**

This signifies that the actions are not a part of Îmân neither is it from the legislated aspects and that if he comes with the two testimonies then he has perfect faith even if he did not perform any actions.’¹¹

These two sects are the extremists among the Murji'ah, Abu Muhammad bin Hazm said:

“The extremists amongst the Murji'ah are two groups: One of them advocates that Îmân is statement of the tongue even if he attests to kufr with his heart then he is a believer with Allâh the Most High, a walî¹² of Allâh

⁸ *Maqâlât ul-Islâmiyyîn* (1/213-214)

⁹ As-Saksakî al-Hanbalî, *Al-Burhân*, p.34

¹⁰ Ibid. p.35

¹¹ Abu Ya'la, *Masâ il al-Îmân*, p.161

¹² Shaykhul Islâm ibn Taymiyyah said: **“Whoever is a God-fearing believer is a walî of Allâh.”** (See *Sharh al-Aqîdah al-Wâsitiyyah*, Volume 2, p.297 by Shaykh Muhammad bin Sâlih al-‘Uthaymîn (*may Allâh have mercy upon them both*). Plural is ‘awliyâ’.

from the people of paradise¹³ and this is the statement of Muhammad bin Karâm as-Sijistânî and his companions and they are in Khurâsân and Baytul-Maqdis. The second group advocates: that Îmân is tied to the heart and if he utters kufr with his tongue without deception, worships idols, adheres to the Jews or Christians in the land of Islâm, worships the cross, proclaims the trinity in the land of Islâm and dies upon that, then he is a believer with perfect faith with Allâh the Exalted, a walî of Allâh the Most High, from the people of Paradise and this is the statement of Jahm bin Safwân as-Samarqandî.”¹⁴

Shaykhul Islâm ibn Taymiyyah (*may Allâh have mercy upon him*) states:

“From here the error of the statement of Jahm bin Safwân and his followers becomes apparent in which they think that Îmân is merely the belief of the heart and its knowledge and they did not consider actions of the heart a part of Îmân. They thought perhaps that the person is a believer with the perfection of Îmân in his heart even though he curses Allâh and His Messenger, is hostile to Allâh and His Messenger, shows enmity to the *awliyâ* of Allâh, befriends the enemies of Allâh, kills the prophets, demolishes the mosques, treats the Qur’ân with contempt, venerates the disbelievers with the utmost honour and holds the believers in contempt with the most extreme form of indignity. They say all of this is disobedience which does not negate Îmân which is in the heart rather he does all this while internally he is a believer with Allâh. Despite this statement being the most corrupt view regarding Îmân it has still been adopted by many from the Murji’ah people of rhetoric. Indeed the Salaf such as Wakî’ bin al Jarrâh, Ahmad bin Hanbal, Abu ‘Ubayd and others besides them have excommunicated the one who says this statement. They further stated: Iblîs is a kâfir due to the text of the

¹³ The ‘hypocrite’ according to the Karâmiyyah is a believer in the world and an inhabitant of the fire in the hereafter this is what is acknowledged from them. As for what Ibn Hazm has reported regarding them that he is from the people of paradise, then that is not correct regarding them, rather they say: ‘the hypocrite is a believer because imaan is the apparent statement’. This has been noted by Shaykhul-Islâm in *al-Fatâwa* (vol.7, p.141) and this is from his being just and fair, *may Allaah have mercy upon him*.

¹⁴ *Al-Fasl* (vol.5, p.73), these two groups have other abominable traits which are mentioned by Ibn Hazm in this place from *al-Fasl*.

Qur'ân and his *kufr* was only that of pride and his refusing to prostrate to Âdam it was not due to his denying. Likewise Fir'awn and his people regarding whom the Most High said:

ä

“And they belied them (ayât) wrongfully and arrogantly though their own selves were convinced thereof...”

{*an-Naml: 14*}

Accordingly, Mûsa the truthful and the one believed – said:

ä ä â ä ä Ô ä

“Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences).”

{*al-Isrâ: 102*}

Therefore he signified that Fir'awn was knowledgeable of the fact that Allâh had revealed the signs and verses, and he was from the greatest of Allâh's creation in obstinacy and injustice. Consequently, these groups have deviated regarding two fundamentals:

Firstly; their consideration of Îmân as being mere attestation and knowledge and that it is not accompanied with action, state, movement, intent, love and fear in the heart. This is amongst absolutely the gravest error of the Murji'ah, for verily the actions of the heart, all of that which is in it is from that which Allâh and His Messenger have obligated, are from Îmânul-wâjib (obligatory faith). Also from this are those matters which He has made beloved and did not obligate; these affairs are from Îmânul mustahabb (recommended faith)...

Secondly; their view that everyone who has been adjudged to be a kâfir by the Legislator will abide in the Fire; this is because of the absence of any knowledge or attestation in his heart. This is a matter which is contradicted by common sense, the intellect and the legislative text. That which the groups of the children of Âdam, with the unadulterated natural disposition and the groups of observers have agreed upon, is that the human being is sometimes aware that the truth lies with other than him and due to this he believes that due to jealousy of him or in order to seek elevation over him or due to the desires of the soul and this desire carries him to transgress against him, he rejects that which he says in every way while in his

heart he is fully aware that the truth is with him. Generally, those who belie the Messengers know that the truth lies with them and that they are truthful however either due to their jealousy or due to their wanting elevated positions or due to their love of their religion which they are upon.”¹⁵

3. YÛNUSIYYAH

The companions of Yûnus bin ‘Awn an-Namîrî. He claimed that Îmân is acknowledgement of Allâh, submission to Him, abandoning of pride and love of the heart; thus whoever combines these attributes within himself, is a believer. Additionally, whatever is besides that such as an act of obedience then it is not part of Îmân and abandoning such acts does not impair the reality of Îmân.¹⁶ Furthermore, ‘the general acknowledgement of that which the Messengers brought is part of Îmân, hence detailed acknowledgement of that which came from them is not considered Îmân nor is it considered to be from its total sum. These people also claim that all of the attributes from amongst the characteristics of Îmân which have been mentioned are not Îmân nor are they a portion of Îmân.’¹⁷ So when these are joined together they call it Îmân due to its gathering. They have made the total abandonment of its attributes and the neglect of every characteristic as being *kufr* and they did not consider Îmân as being composed of parts nor having the possibility for increase and decrease.’¹⁸

4. MARÎSIYYAH

These are the Murji'ah of Baghdâd from the followers of Bishr al-Marîsî and he used to state regarding Îmân: **“Indeed it is attestation of the heart and**

¹⁵ *Al-Îmân*, pp.178-180

¹⁶ As-Shahrastânî, *al-Milal wa'n-Nihal*, vol.1, p.140

¹⁷ Al-Baghdâdî, *al-Farq Bayn al-Firaq*, p.202

¹⁸ *Maqâlât ul-Islâmiyyîn*, vol.1, p.215

tongue together..." He also contended that prostration to idols is not kufr rather it is an indication of kufr.¹⁹

5. TÛMANIYYAH

The disciples of Abu Mu'adh at-Tûmanî who alleged that Îmân is that which is free from kufr and is a name for the characteristics that if abandoned by a neglectful person then such a person has disbelieved. Likewise, if he abandoned an attribute from it he has also disbelieved. It is not said that one attribute from it is Îmân nor a portion of Îmân. Every sin, whether major or minor, which the Muslims have not agreed upon to be kufr it is not said regarding its perpetrator: a disobedient one but instead it is said: He disobeyed and sinned. These attributes are: acknowledgement, attestation, love, sincerity, confession regarding what the Messenger brought.²⁰ He used to declare that the one who is described with disobedience from the major sinners is not a slave of Allâh or a walî of His.²¹

6. SHABÎBIYYAH

The disciples of Muhammad bin Shabîb, who claimed that Îmân is the attestation of Allâh and recognition of His Messengers and in all of what has been brought from Allâh the Most High from those aspects stipulated for the Muslims: such as prayer, zakâh, fasting, hajj and all of the things they

¹⁹ *Al-Farq Bayn al-Firaq*, p.205

²⁰ *Al-Milal wa'n-Nihal*, vol.1, p.144

²¹ *Maqâlât ul-Islâmiyyîn*, vol.1, p.222

have not differed in.²² “Îmân is composed of parts and people vary with regards to it and that the attribute which is part of Îmân is sometimes obedience and a portion of Îmân and its individual is a kâfir by leaving a portion of Îmân and he is not a believer except by the accumulation of it all. Everyone who knows that Allâh is One without anything similar to Him and he rejects the Prophets, is a disbeliever due to his rejection of the Prophets, although there is within him an attribute of Îmân which is his acknowledgement of Allâh. This is due to the fact that Allâh has commanded the person to know Him and to attest if he becomes aware and if he achieves awareness but does not attest or he becomes aware of Allâh, far removed from any imperfections is He, and he rejects His prophets. If he does all this then he has come with some of what he has been ordered with, thus if that which he has been commanded with, all of it, is Îmân then one aspect from that is a portion of Îmân.”²³

7. GHÎLÂNIYYAH

The followers of Ghîlân bin Marwân, ‘(he is) from the Murji’ah Qadariyyah, he alleged that Îmân is the second acknowledgement of Allâh, the Most High, love and submission to Him, attestation of what the Messenger came with and in what he brought from Allâh. The first acknowledgement is a necessary natural disposition hence acknowledgement; fundamentally is of two types.

Inherent; it is his knowledge that the universe has a Maker, his soul has a Creator and this type of acknowledgement is not called Îmân, because Îmân is the second acquired acknowledgement.²⁴ This results from research,

²² *Al-Farq Bayn al-Firaq*, p.207

²³ *Maqâlât ul-Islâmiyyîn*, vol.1, p.218

²⁴ *Al-Milal wa’n-Nihal*, vol.1, p.146

observation and inference. “They claim that Îmân has no possibility of increase or decrease...and that knowledge that things are created and administered is necessitated and knowledge of its creation and administration is not two or more than that acquirement. They also made knowledge of the Prophet (*may the peace and blessings of Allâh be upon him*) and that which he brought from Allâh as being acquired. They claimed that from Îmân is that which has come from Allâh as a stipulation in accordance with the consensus of the Muslims and did not make it as something which expels Îmân.²⁵

8. SHAMARIYYAH

The followers of Abu Shamr al-Murji'î al-Qadarî, who claimed that Îmân is acknowledgement of Allâh²⁶, *The Exalted*, love and submission to Him with the heart and to attest²⁷ that He is One with nothing comparable to Him that is as long as proof of this has not been established by the Prophets (*upon whom be peace and blessings*). So if the evidence is established then attesting to them and believing in them is a part of Îmân. Moreover, acknowledgement and attestation of what they brought from Allâh is not incorporated into the fundamental Îmân and not every attribute from amongst the diverse characteristics of Îmân is considered to be Îmân or even a part of Îmân. Hence, if they are all gathered together as a whole then it is considered Îmân, and a condition regarding the characteristics of Îmân is the acknowledgement of justice, he intends by this al-Qadr (pre decree) its good aspects and evil aspects from the slave without attributing any of it to the Originator, the Most High.²⁸ Abu Shamar did not used to say to one who acted sinfully from his compliers regarding Qadr that “Indeed he is an

²⁵ *Maqâlât ul-Islâmiyyîn*, vol.1, p.127

²⁶ *Ma'rifah*. [EN]

²⁷ *Iqraar*. [EN]

²⁸ *Al-Milal wa'n-Nihal*, vol.1, p.145

absolute sinner”, rather he used to say: “Indeed he is a sinner regarding such and such.” According Ahlus-Sunnah wa’l-Jamâ’ah this group is the most disbelieving of all the other types of Murji’ah due to the fact that they have combined two aspects of misguidance, one in Qadr and the other in Irijâ. Additionally, the concept of justice, which Abu Shamr refers to, is in reality shirk because he seeks to affirm two great creators other than Allâh the *Most High*. His concept of tawhîd which he indicates to is in reality ta’tîl (negation or denial) because he intends by this the negation of the knowledge of Allâh the *Most High*, His ability, vision and the rest of His eternal attributes. His statement regarding his opponents is that they are kuffâr and if one doubts their kufr then he himself is a kâfir is in accordance with the view of Ahlus-Sunnah that he is a kâfir and whoever doubts his kufr is himself a kâfir.²⁹

9. SÂLIHIYYAH

They are the followers of Sâlih bin ‘Umar as-Sâlihî, they are ash-Shamariyyah, al-Ghîlâniyyah and ash-Shabîbiyyah, all of them have combined between Qadr and Irijâ. ‘As for as-Sâlihî then he stated that Îmân is the absolute recognition of Allâh, *The Most High*, and is to merely acknowledge that the universe has a Maker and kufr is the absolute ignorance of this fact.³⁰ Consequently the declaration of the one who says that “Allâh is one of three” is not kufr although this does not appear from anyone except a kâfir. He also alleged that the acknowledgement of Allâh, *The Most High*, is love and submission to Him which is verified by the

²⁹ *Al-Farq Bayn al-Firaq*, p.206

³⁰ This is also the gross error that many ignorant Muslims, and some so-called ‘Islamic specialists’ who have been educated in non-Muslim institutions also consider *eemaan* to be. A variety of these so-called ‘academics’ if asked about basic issues regarding *eemaan* will boldly claim that *eemaan* is the mere recognition that there is a Creator. Furthermore, some of the groups and organisations of misguidance such as the *Deobandee Tablighi Jamaat* only emphasise Allaah being the Creator, Maker, Sustainer, Life-Giver and other aspects of *Tawheed ur-Ruboobiyyah* and totally neglect *Tawheed ul-Uloohiyyah*. [EN]

evidence of the Messenger and it is reasonable according to the intellect to believe in Allâh and not in His Messenger despite the fact that the Messenger (*may the peace and blessing of Allâh be upon Him*) had said: *Whosoever does not believe in me then he is not a believer in Allâh the Most High.*³¹ He further contended that prayer is not an act of worship of Allâh, *The Most High*, and that there is no form of worship except Îmân in Him which is recognition of Him.³² It is only one characteristic which neither increases nor does it decrease and *kufr* is also one attribute, it does not increase or decrease.³³

10. THAWBÂNIYYAH

The disciples of Abu Thawbân al-Murji'î, those who claimed that Îmân is the acknowledgment and attestation of Allâh, *The Most High*, and His Messengers (*upon whom be peace and blessings*) and in everything which is intellectually inconceivable to be done and that which its abandonment is intellectually conceivable is not part of Îmân and he removed all actions from the concept of Îmân.^{34 35}

11. NAJJÂRIYYAH

They claim that Îmân is acknowledgement of Allâh and His Messengers and His obligations that are agreed upon and submission to Him with all of that,

³¹ I did not find this hadîth!

³² Does this sound familiar? This is exactly what many Muslims and so-called 'Muslim intellectuals' believe today, the contemporary Saalihiyyah Murji'ah who have revived an invalid belief into the 'aqeedah of the Muslims. [EN]

³³ *Al-Milal wa'n-Nihal* (vol.1, p.145) also refer to *Maqâlât ul-Islâmiyyîn* (1/214)

³⁴ *Al-Milal wa'n-Nihal* (p.142); see *Maqâlât ul-Islâmiyyîn* (1/216) and *al-Farq* (124).

³⁵ See ft. no.31 above! [EN]

and attestation of the tongue. Consequently, whosoever is ignorant of any of this then the evidence is established upon him or if he was aware of it and did not attest to it then he has disbelieved. Furthermore, not every attribute from amongst that is considered to be Îmân. They further claimed that if the characteristics³⁶ which are considered as faith occur then every attribute from amongst them is obedience. So if you performed one of the attributes and did not perform another then it is not obedience, such as the acknowledgement of Allâh, if you were to solely attest then that is not obedience because Allâh *The Exalted* singularly commanded us with comprehensive Îmân, so whosoever did not do that which he was commanded to do, did not obey. They claimed that the abandonment of every attribute from that is sinful and that the person does not disbelieve due to neglecting one characteristic and that the people vary in degrees in their Îmân. Some of them are more knowledgeable regarding Allâh and possess greater belief of Him than others and that Îmân increases but does not decrease.³⁷ All of those whose statement we have given account of such as ash-Shamariyyah, al-Jahmiyyah, al-Ghîlâniyyah and an-Najjâriyyah contest that the disbelievers have Îmân and to say that there are portions of Îmân in them this is due to the fact that Îmân does not consist of parts according to them.³⁸

12. GHASSÂNIYYAH

The disciples of Ghassân al-Kûfi, who claimed that Îmân is acknowledgement of Allâh, *The Most High*, and His Messenger, attestation of that which Allâh revealed and that which the Messenger brought in general without specific details. He also claimed that if one said: **“I know that**

³⁶ These characteristics or attributes are; acknowledgement, submission and attestation.

³⁷ *Maqâlât ul-Islâmiyyîn*, vol.1, p.216

³⁸ *Ibid.* vol.1, p.217

Allâh, The Most High, has forbidden the consumption of pork and I am not aware whether the pig which He has forbidden is this sheep or other than it – the person is still a believer, even if he stated: **“I know that Allâh, The Most High, has obligated hajj to the Ka’ba although I do not know where the Ka’ba is? And perhaps it is in India!”** - the person is still a believer. **His intent is:** that the examples of these beliefs are matters at the back of Îmân, not that he doubted these matters. For indeed the intellect of a rational person could not conceivably doubt that the Ka’ba is in which ever direction it is and that the difference between the pig and the sheep is obvious.’³⁹ Imâm Abu Hanîfa’s *madhab* (school of thought) regarding Îmân is that it is the attestation of the tongue and belief of the heart. Attestation alone is not Îmân because if this were to be the case then all of the hypocrites would be believers. Likewise, acknowledgement alone, which is belief only, is not Îmân because if this were to be the case then the People of the Book would be believers as Allâh the Most High stated regarding the hypocrites:

ä ää ä

“And Allâh bears witness that indeed the hypocrites are liars.”

{*al-Munafiqun:1*}

I.e. referring to their claim of Îmân in which there is no approval for them. Allâh has also stated regarding the People of the Book,

ä ä ä ä

**“Those to whom We gave the scripture (Jews and Christians)
recognise him as they recognise their own sons.”**

{*al-Baqarah: 146*}

³⁹ *Al-Milal wa'n-Nihal*, p.141

⁴⁰ *Sharh al-Fiqh al-Akbar*, p.72

THE SALAF'S WARNING AGAINST THE MURJI'AH

Indeed, Irijâ is an abominable and wicked innovation which incites the manifestation of immorality, depravation, wrongdoings, sins and the removal of the noose of Islâm. This is due to the removal of actions from Îmân by the Murji'ah and their statement that the one who abandons actions is a believer with complete Îmân and his Îmân is the same as the

Îmân of the Messengers. Also due to their statement that **“sin does not damage the Îmân of one who perpetrates it”** and the statement of its extremists that **“Îmân is but a saying of the tongue or it is merely belief in the heart and that the texts make threats without any reality to it.”** So with such repulsive beliefs the Muslim will not take notice of the major sins that he commits and the acts of obedience which he neglects, rather he will commit all of the sins, graze in its valleys and wander in its wilderness. For this reason the Salaf declared them as deviants and warned against them with the strongest of warnings and they were over emphatic in their warning against them the like of which they did not exhibit towards other sects and this was due to the severity of their harm and tribulations to the Muslims.

Ibrâhîm al Nakha'ee said:

“According to me, I fear the tribulation of the Murji'ah upon this Ummah more than the tribulation of the Azâriqah (a sect of Khawarij).”⁴¹

Az Zuhri said:

“There has not been innovated into Islâm any innovation more harmful to the religion than this.”⁴²

Sa'îd bin Jubayr said: “The Murji'ah are the Jews of the Qiblah.”⁴³

Similar to this is the statement of Abu Ja'far Muhammad bin 'Alî bin al Husayn: “No night in comparison to another night, nor a day in comparison to another day are more in similitude than the Murji'ah are with the Jews.”⁴⁴

⁴¹ Al-Khilâl, *as-Sunnah*, p.951; *Sharh Usûl I'tiqâd Ahlus-Sunnah*, vol.5, p.989

⁴² Al-Âjurri, *ash-Shari'ah*, p.143

⁴³ 'Abdullâh bin Ahmad, *as-Sunnah*, p.86; *Sharh Usûl I'tiqâd Ahlus-Sunnah*, vol.5, p.989

⁴⁴ *Sharh Usûl I'tiqâd Ahlus-Sunnah*, vol.5, 191

THE ISSUE OF ÎMÂN AMONGST AHLUS-SUNNAH AND THE MURJI'AH

Îmân in the creed of Ahlus-Sunnah is: **Statement and action, it increases and decreases and varies amongst the people.** Ahlus-Sunnah also view Îmân as not being one (indivisible) entity devoid of parts rather it consists of

parts and divisions which is why they permit Istithnâ (exception)⁴⁵ regarding it which is that the Muslim says “I am a believer **if** Allâh wills.”

The details are as following:

Îmân: Saying

Ahlus Sunnah intend by this: Saying of the heart and tongue.

So the statement of the heart is: Resolute belief in Allâh, His angels, His books, His Messengers, the Last Day and in everything that the Messenger (*may the peace and blessings of Allâh be upon him*) came with.

Saying of the tongue: It is the pronouncement of the two testimonies and uttering it with Îmân.

Îmân is also: Action.

Ahlus-Sunnah intend by this: Action of the heart and limbs.

Action of the heart: Submission, love, fear, reverence, glorification and other than these from the actions of the heart.

Action of the limbs: Include prayer, zakâh, fasting and other than these from amongst the apparent actions.

And Îmân: Increases with acts of obedience and decreases with wrongdoing and sins.

And Îmân: consists of parts, consequently if some of it departs due to the neglect of obedience or perpetration of a sin; some of it remains and all of it does not leave totally.

Therefore, Îmân according to Ahlus Sunnah is not one (indivisible) entity devoid of parts or divisions. This issue, that Îmân consists of divisions and parts, is of great importance, indeed it is the principal controversy in the issues of Îmân. Thus, the Khawârij and Murji'ah have adopted the stance that Îmân is one indivisible entity which is not composed of parts or divisions so if a part of it disappears then the whole of it disappears as well.

⁴⁵ Istithnaa' is to exempting oneself and freeing oneself from having complete and perfected eemaan, like saying for example “I am a believer, inshaa'Allaah. [EN]

Shaykhul Islâm ibn Taymiyyah (may Allâh have mercy upon him) said:

“As for the one who says: “if parts of Îmân depart then the whole of it has departed” then this is forbidden and this is the principal cause due to which the innovated (groups) have divided regarding the issue of Îmân, for they assumed that when a part of Îmân departs then all of it goes and nothing remains from it. Then the Khawârij and Mu'tazilah said: It is agreed that whatever Allâh and His Messenger commanded with, which is absolute Îmân, as stated by Ahl ul-Hadîth, they said: “So if something departs from it then there does not remain with the person anything from Îmân and he will abide in the Fire.” The Murji'ah, along with the differences of their sects, said: “Nothing from Îmân departs due to the perpetration of major sins or the abandonment of the obligatory apparent duties of Îmân; if one thing departs then nothing remains of it hence it is one (indivisible) entity in which the righteous and immoral are equal.” (However) the texts of the Messenger (may the peace and blessings of Allâh be upon him) and his companions indicate the departure of some of it (Îmân) and the subsistence of some of it. Such as his saying: “Whosoever possesses an atoms weight of Îmân in his heart will be removed from the Fire.” This is why Ahlus-Sunnah and Hadîth believe that it (Îmân) varies (in degrees).”⁴⁶

In another instance he (*may Allâh have mercy upon him*) says:

“Those amongst the Salaf who have stated that they, i.e. the disobedient ones, have exited from Îmân to Islâm did not say that “nothing remains with them from Îmân”, rather this is the saying of the Khawârij and Mu'tazilah.”⁴⁷

He also said:

“The foundation of the disagreement of these groups regarding Îmân from the Khawârij, Murji'ah, Mu'tazilah, Jahmiyyah and other than them is that they made Îmân one (indivisible) entity, if some of it departs then all of it

⁴⁶ *Al-Îmân* (210)

⁴⁷ *Al-Îmân* (229)

disappears and if some of it is established then all of it is established. So they never stated the departure of some of it and the remainder of some of it as the Prophet (may the peace and blessings of Allâh be upon him) said: "Whosoever has a mustard seed of Îmân in his heart will be removed from the Fire."

Then he said:

"The Murji'ah and the Jahmiyyah both state: Îmân is but one (indivisible) entity, it does not consist of parts...they said: 'That is because if we include actions within it then it becomes a part of it. Hence if it (actions) goes then some of it departs so it necessitates the removal of the major sinner from Îmân.'"⁴⁸

He also remarked:

"They – the Murji'ah – say:

"This is due to the fact that if the obligatory actions are included in it then the one who did not perform it would surely exit from it just as the Khawârij stated and the point of all of these is their delusion (in thinking that) the one who abandons a portion of Îmân has abandoned all of it".⁴⁹

And due to the saying of Ahlus-Sunnah that Îmân is not one entity without parts, they permitted the Istithnâ (exception) which is for a Muslim to say: I am a believer **if** Allâh wills.

This is due to the following reasons:

- 1) Due to the fear that one may not be able to come with (the performance of) complete Îmân which is what Allâh wants, in other words: that he will not fulfil the obligation as Allâh wishes it or due to having committed some of the prohibited matters. Imâm Ahmad

⁴⁸ *Al-Fatâwa*, vol.7, p.510

⁴⁹ *Al-Fatâwa*, vol.12, p.471

said: **“I say: “a believer, if Allâh wills and a believer I hope”, because he does not know how his fulfilment of the actions are in accordance with what he has been obligated or not?”**⁵⁰

2) In view of distancing oneself from Tazkiyah an-Nafs (self certification). Ibn Battah said:

“However, Istithnâ (exception) is correct from two angles: Negation of self certification in order that the person does not certify for his own self with the rights of Îmân and its perfective elements; for whosoever pledges these characteristics for himself has testified for himself paradise and the pleasure and approval.”⁵¹

The Qur'ânic and Prophetic texts in many instances are indicative of what we have mentioned: **So from that which indicates that Îmân is statement and actions are these blessed verses:**

ä ä ä ä ä

ä ä ä

“Truly those who believe, do righteous deeds, perform the prayer and pay the zakâh will have their reward with their Lord. On them shall be no fear nor shall they grieve.”

{*al-Baqarah*: 277}

â ä ä ä ä

ä ä ä

⁵⁰ Khilâl, *as-Sunnah*

⁵¹ *Al-Ibânah*, vol.2, p.865

“But those who believed and performed righteous deeds – We tax not a person beyond his scope, such are the dwellers of Paradise. They will abide therein forever.”

{*al-A'raf*: 42}

ä ää ä ää ää Ô ä
ä ä ä

“Verily this Qur’ân guides to that which is most just and right and gives glad tidings to the believers who perform righteous deeds that they shall have a great reward.”

{*al-Isrâ*: 9}

And from that which indicates that Îmân increases and decreases are these following noble verses:

ä ä ää ä ää ä

“He it is Who has sent down tranquillity into the hearts of the believers so that they may increase in Îmân.”

{*al-Fath*: 4}

ä ä ää

“And when His verses are recited to them it increases them in Îmân.”

{*al-Anfâl*: 2}

ä ääÖ ä

ä ä

“...some of them (hypocrites) say, “Which of you has had his Îmân increased by it?” As for those who believe it has increased their Îmân and they rejoice.”

{at-Tawbah: 124}

The authors of the collections of the Sunnah and compilations of belief have elaborated in reporting chains of transmissions from the companions, their students and the great Imâms (*may Allâh have mercy upon them*) to the extent that al Lâlikâ'î has narrated with an authentic chain from al-Bukhârî (*may Allâh have mercy upon him*) who said:

“I met more than one thousand men from the scholars of al-Amsâr and I did not see anyone from amongst them differ regarding Îmân being saying and action and that it increases and decreases.”⁵²

And he narrated from Yahya bin Sâlim who said:

“I asked ten of the Islâmîc Jurists regarding Îmân. They said: (It is) speech and action.”

And from amongst those who he mentioned were: Mâlik bin Anas, Ibn Jurayj and the two Sufyâns, ath-Thawrî and Ibn ‘Uyaynah.⁵³ And in the book of Hâfidh ‘AbdulGhanî al-Maqdisî⁵⁴ :

“Îmân is speech, action, intention, it increases with obedience and decreases with disobedience...and the Istithnâ regarding Îmân is a part of

⁵² See *Sharh Usûl I’tiqâd Ahlus-Sunnah wa’l-Jamâ’ah* by Abu Qâsim al-Lâlikâ’î (5/889) and I have mentioned it as Ibn Hajr has mentioned it in *Fath ul-Bârî* (5/889) with this meaning.

⁵³ Al-Lâlikâ’î narrated it (5/848) and al-Âjurî in *ash-Sharî’ah* (131) and others besides them.

⁵⁴ See pp.76-80

the Sunnah, so if a man is asked are you a believer? He replies: If Allâh wills...”

Abu ‘Amr bin ‘AbdulBarr stated in *at-Tamhîd*:

“The people of Fiqh and Hadîth are united upon the fact that Îmân is statement and action and there is no action without intention and Îmân according to them increases with obedience and decreases with disobedience. Also all the acts of obedience in their view are Îmân except for what has been mentioned from Abu Hanîfah and his disciples. Indeed they say that the acts of obedience are not Îmân, they said that: Îmân is only belief and attestation...As for the rest of the jurists from the People of Opinion and Narrations in Hijâz, ‘Irâq, Shâm and Egypt from amongst them: Mâlik bin Anas, Layth bin Sa’d, Sufyân ath-Thawrî, al-Awzâ’î, al-Shâfi’î, Ahmad bin Hanbal, Ishâq bin Rahwayh, Abu ‘Ubaid al-Qâsim bin as-Sallâm, Dawûd bin ‘Alî and Abu Ja’far at-Tabarî and whoever followed their path they said: Îmân is speech and action; statement of the tongue which is the attestation and belief in the heart and action of the limbs with sincerity and true intention.”⁵⁵

ÎMÂN ACCORDING TO THE MURJI’AH

The general majority of the Murji’ah are upon the belief that Îmân is one indivisible entity not consisting of parts or divisions, consequently, it does not increase or decrease and Istithnâ is not correct.⁵⁶ They also believe that

⁵⁵ *At-Tamhîd*, vol.9, p.238

⁵⁶ Shaykhul Islâm ibn Taymiyyah said:

“So those who forbid it (i.e. the Istithnâ regarding Îmân which is to say: I am a believer if Allâh wills) they are the Murji’ah and the Jahmiyyah and those similar to them from amongst those

actions are not a part of Îmân hence according to them Kufr does not occur through the limbs just as disobedience to Allâh does not impair Îmân. Majority of the Murji'ah incorporate the action of the heart in to Îmân.

In general the Murji'ah – as has preceded from the statements of Shaykhul-Islâm ibn Taymiyyah are of three groups:

- 1) Those who claim that Îmân is the mere acknowledgement of the heart alone without anything further, these are the Jahmiyyah the followers of Jahm bin Safwân.
- 2) Those who make Îmân statement of the tongue alone even if it is free from belief, these are the Karâmiyyah.
- 3) Those who consider Îmân to be belief in the heart, statement of the tongue and they are the Murji'ah from the jurists.

The Murji'ah state, along with their different sects, that the perpetration of major sins and the abandonment of the apparent obligatory acts does not diminish anything from Îmân, if part of it leaves then nothing remains, hence it is one entity in which the righteous and the disobedient are equal.

THE STATUS OF ACTION WITH RESPECT TO ÎMÂN AMONGST THE DIFFERENT SECTS OF THE UMMAH

- 1) A man is not considered to be a believer in Allaah and His Messenger according to Ahlus-Sunnah wa'l-Jamâ'ah until he believes in the religion of Islâm in his heart with resolute belief free from doubts.

who consider Îmân as one entity which the person knows in himself such as belief in his Lord and those similar things that are in the heart. So, one of them says: "I know that I am a believer just as I know that I have uttered the two testimonies and have read al-Fâtihah etc from amongst the present matters which I know and positively affirm. Furthermore, just as it is impermissible for me to say: I have read Sûrah al Fâtihah if Allâh wills likewise it is not to be said: "I am a believer if Allâh wills", however if he has doubts concerning that then he says; "I have done it if Allâh wills."" They further stated: "so whoever makes Istithnâ regarding Îmân then he is in doubt of it" hence they called them the doubters."

2) He is not a believer by this mere conviction and belief until he performs along with that the actions of the heart such as; glorification, reverence, submission, love and loyalty to Allaah and His Messenger. As for conviction which has nothing from that but rather it is accompanied with hatred and hostility towards Allaah and His Messenger then this is not Îmân by the consensus of the Muslims. Additionally, mere conviction or belief does not automatically necessitate love except if the heart is free of objection, hate and arrogance.

3) Consequently, he is not a believer according to that until he comes with attestation and statement of the tongue, for if he does not utter the statement of Îmân despite having the capability to do so this indicates that his heart does not possess the obligatory Îmân which Allaah has ordered him with. Similarly, the mere statement of the belief is not considered Îmân according to the consensus of the Muslims.

4) Hence, it is a must for him to come with actions of the limbs thus whenever he performs an action from amongst them then it increases his Îmân and whenever he falls short in actions then it decreases his Îmân.

This is due to the fact that the actions of the limbs follow from the actions of the heart and are necessitated by it so if that which is a necessary cause of it does not occur, the actions of the heart, it signifies the weakness of that which necessitates it, the action of the heart, or its absence, as Shaykhul-Islâm bin Taymiyyah has noted. Consequently, actions of the hearts and the limbs coincide with each other at the time of strength and do not coincide with each other during weakness as indicated to by the evidence and speech of Ahlus-Sunnah. It is important to note here that the action of the limbs which the servant has been commanded with if he abandons it then either he has belief in its obligation or not. If he has belief in its obligation while abandoning its implementation then he has not neglected the whole of the obligation as Shaykhul-Islâm ibn Taymiyyah says (*may Allâh have mercy upon*

him) rather he has fulfilled part of it by his having belief of it and he has abandoned some of it by failing to act upon it.

The truth is that: the status of action with respect to *Îmân* is a place of conflict between the sects of the Ummah and the underlying reason of the problems. Whoever realises it will be safe from confusion and anxiety and the problems and doubts will be removed from him.

- 1) The Murji'ah: They remove action from the concept of *Îmân*, so the Muslim is not harmed by the neglect of action according to the Murji'ah rather he is in their view a believer with perfect *Îmân* hence *Îmân* in the view of their sects is solely belief.
- 2) The Khawârij and the Mu'tazilah: They believe action is a condition for the correctness of *Îmân* as a result a Muslim has disbelieved by abandoning action according to the Khawârij, while the Mu'tazilah say he is in a place between two places.
- 3) Ahlus-Sunnah: They believe action is a pillar from amongst the pillars of *Îmân* though the majority of them do not consider one a disbeliever for neglecting the four pillars and some have excommunicated the abandoner of the prayer and only a few have followed this path with respect to the other pillars.

Those who do not excommunicate them due to their abandonment of the four pillars, and they are the majority, contest that the one who abandons them without *Juhûd* (Denial or Rejection) and *Nukrân* (Denial) is a believer, deficient in *Îmân* and in danger of the will of the Most Merciful, if He wills He will forgive him and if He wills He will put him in the Fire for a period of time. However, the non-excommunication of the one who abandons the four pillars without *Juhûd* does not mean that action is not one of the pillars of *Îmân* just as the view of non excommunication of the one who neglects the *zakâh*, fast or *hajj* does not mean that these actions are not from the

pillars of Islâm. The statement regarding the pillars of Îmân is similar to the statement regarding the pillars of Islâm. The pillars of Islâm are five, the Muslim disbelieves by abandoning its first pillar which is the two testimonies, and this is the consensus of the Ummah and he does not disbelieve by abandoning the rest of the four pillars according to the majority of Ahlus-Sunnah. None of them said; this means that these four pillars are not from the pillars of Islâm. Also the view that the one who abandons the four pillars necessitates that Îmân is speech without action or that action is not one of the pillars of Îmân is an imposition, a charge and not a necessary implication rather it is a false accusation against Ahlus-Sunnah by the Khawârij.

The Shaykh, the ‘Allâma Abu’l-Fadhl as-Saksakî al-Hanbalî, from the scholars of the seventh century, mentioned in his book *al-Burbân*:⁵⁷

“A group from the Khawârij called al-Mansûriyyah accuse Ahlus-Sunnah of being Murji’ah due to their saying: “Indeed the one who abandons prayer if he does not reject or deny its obligation is a Muslim according to that which is correct from the Madhab of Ahmad.” And they say, the Mansûriyyah, “This necessitates that Îmân according to them (Ahlus-Sunnah), is statement without action.””!!!

The Murji’ah do not excommunicate the one who abandons the four pillars.

Similarly majority of Ahlus-Sunnah do not excommunicate the abandoner of the four pillars.

The difference between them both:

⁵⁷ See p. 96, its report with the text will come later (p. 57)

The Murji'ah (say): the abandoner of the four pillars is a believer with complete and perfect Îmân, his Îmân is equal to the Îmân of the Messenger, and they even consider such a person to be a Walî of the Most Merciful.

The truth: this belief leads to the manifest proliferation of immorality, disobedience and sin. This is because action in their view is not part of Îmân and instead Îmân is one entity which does not increase or decrease according to them. Hence, the righteous and indecent are equal and nothing of Îmân departs from him from his perpetration of major sins and abandonment of obligatory duties.

Ahlus-Sunnah: the abandoner of the four pillars is in their view an immoral perpetrator of major sins, involving himself in the most severe and greatest means towards kufr; one who is inviting an evil and wicked end while he is under the danger of the will of Allaah although he will not abide in the Fire (forever).

The evidences which indicate the non-excommunication of the abandoner of the four pillars and his temporary residence in the Fire are from many places but I will suffice by mentioning one of them: al-

Bukhârî narrates in his Sahîh from the narration of Abu Sa'îd al-Khudrî the Hadîth of intercession in which, *"Then al Jabbâr (The Compeller) will say: My intercession remains; then He will take a handful of people from the Fire who had burnt into charcoal until he says; Then He will enter them into paradise so the people of paradise will say: Those are the freed slaves of the Most Merciful, He entered them into Paradise without them performing any actions nor having put forth any good."*

In a narration of Muslim: *"So He will take out a handful of people from the Fire who **never** did any good."* Ibn Rajab commented in *at-Takhwîf min an-Nâr*:⁵⁸

"The meaning of his saying is that: they did not perform any actions at all, that is, the actions of the limbs, although they had the foundation of tawhîd with them..."

⁵⁸ P.256

Until he said:

“And this indicates that those whom Allaah will remove by His mercy without the intercession of the creation are the people of the word of tawhîd, those who did not perform along with it any action at all with their limbs.”

As for the issue of the one who does not perform Jins al-‘Amal⁵⁹:

Then the truth is: the investigation of this has no fruits or benefits at all. Indeed, it is extremely difficult to pick out from the people one individual who did not perform Jins al-‘Amal or ‘did not do any good at all’. If such an individual is found, and this is extremely difficult as has preceded, then he would be ordered to perform actions such as prayer for example. Hence, if he is put under the sword and called to pray and he did not pray then he is to be executed (in an Islamic state); so this individual is a kâfir without doubt and it is not appropriate to become occupied with this issue from the outset.⁶⁰

THE ISSUE OF KUFR BETWEEN AHLUS SUNNAH AND THE MURJI’AH

⁵⁹ Any actions of the limbs. [TN]

⁶⁰ Those who do delve into this matter are the likes of Safar al-Hawaalee, ad-Dawsaree and others, who take this line of argument in order to claim that certain scholars are of the Murji’ah. [EN]

According to Ahlus-Sunnah, kufr is of two types:

- 1) **Major Kufr:** everything the Sharî'ah has adjudged to be kufr which expels one from the religion and realm of Islâm.
- 2) **Minor Kufr:** everything which the Legislator has labelled with the word kufr but does not reach the level of major kufr.

The object of our discussion is the major kufr which removes one from the religion. Ahlus-Sunnah have divided this type of kufr into six types while the Murji'ah have adopted to restrict it to one type which is the kufr of Thakdhîb or Juhûd.

The six types of kufr according to Ahlus-Sunnah are:

- 1) **Thakdhîb (Falsification):** disbelieving with the tongue and heart together
- 2) **Juhûd (Denial):** this is Thakdhîb by the tongue but not with the heart as the Most High said:

ä

**“And they belied them (those ayât) wrongfully and arrogantly
although their own selves were convinced thereof...”**

{*an-Naml: 14*}

- 3) **P'nâdh, Ibâ wa Istikbâr (Obstinacy, Refusal and Pride):** absence of submission to the truth out of hatred, rejection and pride while believing with the heart and attesting to it with the tongue and this is similar to the kufr of Iblîs and Fir'awn.
- 4) **P'râdh (Shunning):** turning away from the truth, not believing or disbelieving in it, neither loving it nor hating it, neither showing

mutual appreciation to it nor showing enmity or hatred to it and not listening to it intentionally out of pride and mockery.

5) Shakk (Doubt)

6) Nifâq (Hypocrisy)⁶¹

Therefore, kufr according to Ahlus-Sunnah is more comprehensive than just Thakdhîb, for everyone who denies the truth is a kâfir but not every kâfir is a denier of the truth.

Kufr according to the Murji'ah is restricted to Thakdhîb of the heart only and they assume that everyone who the Legislator has declared a kâfir then it is due to the absence of belief of the truth in the heart.

TAKFÎR⁶²: ACCORDING TO AHLUS-SUNNAH

⁶¹ Hypocrisy is of two types: (1) Belief and (2) Action. Hypocrisy of belief is major hypocrisy which expels one from the religion; it is to outwardly display Islâm whilst disbelieving inwardly. On the other hand hypocrisy of action is minor hypocrisy which does not expel one from the religion; it is for example to lie when speaking, break promises, to prove untrustworthy when trusted... and Allâh knows best. [TN]

It occurs by belief: such as the belief that Allaah has a partner, the permissibility of fornication and Istihlâl⁶³ of alcohol.

It occurs by statement: blaspheming the religion, cursing Allaah, *The Most High*, or His Messenger, mocking Him, far removed from any imperfections is He, or His verses; this is kufr however it may have occurred whether it happened seriously or in jest, Istihlâl or not.

It occurs by action: killing of a Prophet, prostration to an idol, throwing the copy of the Qur'ân in filth; this is kufr whether its perpetrator considered it permissible or not.

Nevertheless, there are some concise words and imaginary delusions referred to by some of the people of knowledge which are necessary to avoid.

From that is their saying: **“Indeed no one disbelieves until he intends kufr.”**

So (according to this) if a man debased the Qur'ân or killed the Prophets or prostrated to other than Allâh but he did not intend kufr then this necessitates that he has not disbelieved and this is false. This also necessitates the absence of kufr of Iblîs because he did not intend disbelief rather he only refused and became arrogant. It also necessitates the absence of kufr of those who mock the religion, regarding whom the saying of the Most High was revealed:

○ ä ää ää ä ä ä

⁶² The excommunication of a person from the religion of Islâm. [TN]

⁶³ It is to consider or make allowable that which has been made forbidden in the religion of Islâm. [TN]

ä ä

ä

““We were only talking idly and joking.” Say: “Was it at Allaah, His signs and His Messenger that you were mocking?” make no excuse; you have disbelieved after you had believed.”⁶⁴

That is because they did not intend kufr and were only intending to while away the stress of journeying.

Also from that is some of their saying: **“Indeed he does not disbelieve except by I’tiqâd (belief).”**

If he intends by that that he does not disbelieve except by Thakdhîb then that is absolutely false. However, if he meant that one does not disbelieve in the apparent except that it is preceded by kufr internally then this is correct because Ahlus-Sunnah state that Îmân is belief of the heart, attestation of the tongue and action of the limbs.

Two matters are intended by belief in the heart:

- 1) Belief of the heart and its acknowledgement
- 2) Action of the heart such as love, veneration and allegiance and others besides these.

Therefore the one who says: “There is no kufr except by belief” **meaning by that:** the non existence of both belief and action of the heart which encompasses the kufr of Juhûd, I’nâdh and kufr of I’râdh. However, this statement is sustainable, specifying its abandonment is far from the differences (which emanates from) generalisations.

It is necessary to note:

That there is a difference between the one who says that: “Whatever apparent actions of kufr occur then it is an indication of the kufr which resides in the heart.”

⁶⁴ At-Tawbah: 65-66.

And the one who says that: “Whatever apparent actions of kufr occur then it is an indication of the Thakdhîb which resides in the heart.”

The first statement: “...some kufr that resides in the heart” is that of Ahlus-Sunnah.

The second statement “...the Thakdhîb which lies in the heart” is that of the Murji'ah.

Therefore, the first statement does not restrict excommunication to just Thakdhîb of the heart since the disbelief which is in the heart comprises the absence of Îmân and the absence of the actions of the heart then included within that is the kufr of haughtiness and turning away.

Shaykhul-Islâm ibn Taymiyyah used this example in al-Fatâwa when he said:

“Whatever kufr occurs from the apparent actions such as prostration to idols, cursing the Messenger and the like then due to its occurrence it implies internal kufr.”

Among the false divisions is the division of kufr into:

- 1) Kufr of belief removes one from the religion.
- 2) Kufr of actions do not remove one from the religion.

It is imagined from this that excommunication does not occur by action and this is not the intent of the one who holds (to this) division.

Kufr by action is of two types:

Firstly: actions of kufr which totally dispels the perpetrator from the religion such as the act of prostrating to idols and throwing the Qur'ân in filthy places. This is kufr, however, it may have occurred whether by Istihlâl or not.

Secondly: actions of kufr which do not expel one from the religion and the realm of Islâm except if it signifies Juhûd or Istihlâl such as fornication, theft, drinking alcohol, killing a Muslim, sexual intercourse with the menstruating woman and other than that which the Sharî'ah has labelled as

being kufr and established by the clear evidences that did not mention major kufr which expels one from the religion.

Apparent actions with respect to kufr and lack of it are considered to be of two categories according to Ahlus-Sunnah:

- 1) That which contradicts Îmân from every angle or it is not possible except that it is kufr such as cursing, mocking and debasing the Qur'ân and the like. Examples like this are kufr in its nature and essence and there is no stipulation of Istihlâl regarding it as is the madhab of the Murji'ah.
- 2) That which does not contradict or oppose Îmân from every angle or that which is possible for it to be kufr or other than it. The one involved in this has not disbelieved except after seeking more details.

1- **Examples of that** include allegiance to the disbelievers.

The evidence for that is what has been narrated by the two scholars⁶⁵ from 'Alî bin Abî Tâlib that Hâtib bin Abî Balta'ah wrote a letter to Quraysh informing them of the (intended) approach of the Messenger of Allâh (*may the peace and blessings of Allâh be upon him*). In the hadîth the Messenger of Allâh (*may the peace and blessings of Allaah be upon him*) said to Hâtib: "O Hâtib! What is this (you have done)?" He said: 'Do not rush to judge me, for I was a man who was connected to Quraysh although I was not from amongst them and the Muhâjirûn who are with you have relatives in Makkah to defend their families but since I do not have such links, I wanted to do them a favor so that they would protect my family. I did not do it out of kufr or due to apostasy from the deen or out of being pleased with kufr after Islaam.'" The Messenger of Allaah (*sallallaahu alayhi wassallam*) said "Indeed, this is from your truthfulness."⁶⁶

⁶⁵ Bukhaaree (1429) and Muslim (2494).

⁶⁶ Imâm al Shâfi'î states in *Kitâb al-Umm* (vol.4, p.250):

"And in this hadîth, that of Hâtib bin Abî Balta'ah when he wrote to his people informing them of the advancement of the Messenger of Allâh (may the peace and blessings of Allâh be upon him), with what we have made clear to you from casting judgement using

An example of the second type which is the apparent action having the probability of being kufr or other than it, this does not necessitate internal corruption totally which is why there is need for more detail:

2) **From those examples:** prayer at a grave, it is forbidden if it is for Allaah because it is a means towards polytheism. If it was for other than Allaah then it is major kufr.

3) **From the examples** to indicate this: sacrificing at a grave for indeed it is forbidden if it is for Allaah.

Shaykh al-Albânî (may Allâh have mercy upon him) stated:

“If it was for the occupant of the grave as done by some of the ignorant masses then it is clear shirk and eating it is forbidden and an act of disobedience.”⁶⁷

4) **Likewise;** judging by other than what Allâh has revealed: it has been agreed upon by Ahlus-Sunnah that the one who rules by conventional laws does not disbelieve until he considers it permissible to judge by it, or he considers judging by it better than judging by Islâmic legislations or that judging by both sets of laws are equal or that judgement by Islâmic laws is not suitable for the present times. As for judging by other than what Allâh has revealed without Istihlâl or without Juhûd of what Allâh revealed then he has not committed major kufr which expels one from the religion.

suspicion; because it is possible that what Hâtib had said was just as he had stated; that he did not do it doubting Islâm and that he did it to protect his family. It is possible that this is a mistake without hatred towards Islâm or the meaning of this could possibly be worse, his saying could possibly be his action, yet the Messenger of Allaah (may the peace and blessings of Allâh be upon him) did not rule that he should be executed.”

This is what Shaykh ul-Islam Ibn Taymiyyah also concurred in *as-Saarim al-Maslool*, vol.3, p.963:

“Takfeer is not an Issue of Probability.”

⁶⁷ *Ahkâm al-Janâ'iz*, p.259

5) **Also from these examples;** performing tawâf around the grave regarding which the *Permanent Committee for Legal Verdicts* in the days of Shaykh ibn Bâz (*may Allâh have mercy upon him*) answered:

“It is not permissible to perform tawâf around a grave on the contrary this is restricted to the honourable Ka’ba, whoever performs tawâf around it intending to gain closeness to its people then this is major shirk and if he intended by this act to seek closeness to Allâh then it is an abominable innovation for the graves are not to be circumbulated nor are they prayed at even if the Face of Allâh is sought (by these actions).”⁶⁸

6) **An example from that according to the Madhab of ash-Shâfi’î, which is the strongest,** is that the magician does not disbelieve totally instead it is said to him, “Leave the magic which you are practicing” so if what he practices magic with contains words of kufr then repentance is sought from him, and if that which he performs magic by does not contain statements of kufr.”⁶⁹

7) **Amongst the examples is;** shaving the head, not due to a religious act without an excuse.

Imâm ibn al-Qayyim al-Jawziyyah says:

“It is not from his guidance (may the peace and blessings of Allâh be upon him) to shave one’s head other than a ritual act. Rather, it has not been preserved from him that he used to shave his head in other than hajj or ‘umrah.”

Shaving of the head is of four types:

Shar’î (legislative), Shirkî (polytheistic), Bid’î (innovative) and Rukhsa (condoned).

1) **Legislative:** shaving in hajj or umrah

⁶⁸ Fatwa no. 9879

⁶⁹ See *al-Umm*, vol.1, p.256

- 2) **Polytheistic:** shaving the head for scholars for they shave the heads of the adherents of the Shaykh and they say “**shave your head for Shaykh so and so**”!

This is a type of prostration to him as the shaving of the head is servitude and subservience, it is not correct for anyone except Allâh alone. This is why it is from the completion of the ritual to lower the forelock for Allâh out of servitude, submission and subservience.

- 3) **Innovative:** the shaving of many of the submissively obedient ones and the poor (fuqarâ), thus making it a condition for destitution.
- 4) **Condoned** (due to a concession or need): shaving due to pain, suffering or discomfort in the head due to pimples and the like, there is no harm in this.⁷⁰

As for shaving the head in other than a ritual ceremony neither without an excuse nor as a form of seeking nearness or religiousness then the scholars have two views regarding it, both narrations being from Ahmad:

- 1) **Makruh:** also the madhab of Mâlik and others.
- 2) **Mubâh:** this is widely known amongst the companions of Abu Hanîfah and al Shâfi’î⁷¹, perhaps this is the closest to the evidence but this is not the place for elaboration.

The intent: engaging in worship through the shaving of the head is not done except in a ritual ceremony specifically for Allâh. If this worship is engaged in for other than Allâh then it is shirk such as prayer and slaughtering at a grave and performing tawâf around it as a form of seeking closeness to the occupant of the grave.

- 8) **The final example:** approaching fortune tellers, magicians, soothsayers and astrologers is not kufr however it may have occurred.

⁷⁰ See *Ahkâm Ahl adh-Dhimmah* (3/1291-1294) and refer to *Madârij as-Sâlikîn*, vol.1, p.345

⁷¹ See *Majmû’ al Fatâwa* of Shaykhul-Islâm (vol.21, pp.115-119)

In respect to the issue of approaching these people the following details apply:

Approaching them, with belief in them regarding an unseen matter without believing that the devils inform them, then this is major kufr which expels one from the religion. Indeed none knows the unseen except Allâh so the knowledge of the unseen is specific to Him, far removed be He from any imperfections. In contrast, believing in them while having belief that Allâh alone is the One who knows the unseen and that the devils are the ones who inform them; then this is not the type of kufr which expels one from the religion. Its perpetrator has been disobedient and his prayer is not accepted for 40 days.⁷²

⁷² Muslim narrated (2230) from the Prophet (*may the peace and blessings of Allâh be upon him*) who said: “*Whoever approaches a soothsayer then asks him about something, his prayer will not be accepted for forty days.*” Ahmad added in his *Musnad* (4/68) through an authentic chain: “*...then believes in what he says*” without “*...then asks him something.*” Ahmad had narrated from Yahya bin Sa’id while Muslim narrated it from Muhammad bin al-Muthanna from Yahya bin Sa’id from ‘Ubaydullâh from Nâfi’ from Safiyyah from some of the wives of the Prophet (*may the peace and blessings of Allâh be upon him*) hence the chain of narration of Imâm Ahmad is much higher and likewise more authentic. Indeed he is more established regarding Yahya than ibn al-Muthanna is, rather there is no comparison with the testimony of Yahya for he said: “Never has there reached me the like of Ahmad”, as is found in *Tahdheeb ul-Kamaal*, vol.1, p.449.

Briefly: the narration of Ahmad is more authentic than the narration of Muslim consequently the wonders do not cease from the author of *I’ânath al-Mustafid bi Sharh Kitâb at-Tawhîd* (1/505-507) where he did not take this authentic addition into consideration so he stated: “**The judgement results from the approaching of the soothsayer alone.**” According to him he has taken to excommunicating with major kufr.

THE SIGNS OF THE MURJI'AH IN THE VIEW OF AHLUS-SUNNAH WA'-JAMÂ'AH

Ahlus-Sunnah are distinguished by the fact that they are the most knowledgeable of the people with respect to the truth and the most merciful of them with regards to the creation, so they do not accuse anyone with what is not in them for the honour is protected and is not swarmed around except due to unequivocal proof (which is clear) like the sun in the fourth part of the day. They are also unlike many of those today who accuse the innocent of that which is not in them, due to partisan objectives and worldly goals. Ahlus-Sunnah have signs or indications by which the Murji'ah are recognised which include:

- 1) Saying that Îmân is mere attestation of the tongue or only belief in the heart or it is both attestation and belief.
- 2) Saying that Îmân does not increase or decrease and that Îmân does not consist of parts and that neither the people vary in regards to it as everyone's Îmân is equal.
- 3) Forbiddance of Istithnâ regarding Îmân.
- 4) Saying that the abandonment of obligatory duties and perpetrations of the forbidden matters do not decrease Îmân nor does it alter it.
- 5) Restriction of kufr to Thakdhîb of the heart.
- 6) Description of the irreligious actions which are not possible as being anything except disbelief, such as cursing and mockery, as not being kufr in their essence instead being only an indication of the Thakdhîb which is in the heart.

These are the signs of the Murji'ah according to Ahlus-Sunnah so whoever has a characteristic from them then he is a despicable Murji'î and whoever does not have these characteristics then it is not permissible to describe him

with Irjâ at all for the flesh of the scholars and students of knowledge are poisonous.

SIGNS OF THE MURJI'AH ACCORDING TO THE PEOPLE OF INNOVATIONS OF OLD

The people of innovation of old, from the Khawârij and other than them, accuse Ahlus-Sunnah wa'l-Jamâ'ah with disgraceful Irjâ due to the statement of Ahlus-Sunnah that **“the perpetrator of major sins does not disbelieve except by Istihlâl and that one who abandons the prayer out of laziness and negligence is not a disbeliever committing major kufr which expels one from the religion.”** From that which demonstrates that the charge of Irjâ against Ahlus-Sunnah is old and that their accusers are closer to innovation than they are to the Sunnah!

We well suffice by mentioning two narrations or texts to prove that:

- 1) What has been narrated from Ishâq bin Rahwayh from Shîbân bin Furukh who said: **“I said to ‘Abdullâh bin al-Mubâarak: “What do you say regarding the one who fornicates, drinks alcohol and similar to that; is he a believer?” ‘Abdullâh bin al Mubâarak said: “I do not expel him from Îmân.” Shîbân remarked: “You have become Murji’ah in your old age??!!!” ‘Abdullah bin al Mubâarak replied: “O Abu ‘Abdillâh! Indeed, the Murji’ah do not accept me because I say: Îmân increases and the Murji’ah do not say that.””**⁷³
- 2) **What has been mentioned by al-Qâdi ash-Shaykh al-Allâma Abu Fadl as-Saksakî al-Hanbalî (d.683), in his book al-Burhân**⁷⁴:
“A group from the people of innovations called the Mansûriyyah, the companions of ‘Abdullâh bin Yazîd, accused Ahlus-Sunnah of being Murji’ah due to their statement that the abandoner of prayer, if not neglected due to Juhûd of its obligation, is a Muslim according to the

⁷³ *Musnad Ishâq*, vol.3, p.670

⁷⁴ See p.96

correct madhab, that of Ahmad, and they say: This indicates that Îmân according to them (Ahlus-Sunnah) is statement without action.”

The truth: there is a major difference between the ruling of the one who abandons prayer out of laziness according to Ahlus-Sunnah and the ruling of the Murji'ah as mentioned by Hâfidh of the people of Maghrib, Abu 'Umar bin 'AbdulBarr who stated:

“This saying, meaning the view of the absence of kufr of the abandoner of prayer, had been stated by a group of the Ummah who say that Îmân is saying and action and the Murji'ah also state the same except that the Murji'ah say: “the attesting Muslim has complete perfect Îmân.” We have mentioned the differences of the major scholars of Ahlus-Sunnah wa'l-Jamâ'ah regarding the abandoner of prayer. As for the people of innovations then the Murji'ah state that “the abandoner of prayer is a believer with perfect imaan if he has attested without denial or arrogance.””⁷⁵

More precisely they say: “his Îmân is like the Îmân of Jibrîl and Mikhâ'il”!!
As for the Salaf, the People of Hadîth then they say: Indeed he has deficient Îmân, under the threat of the will of the Most Merciful, if he wills He will punish him and place him in the Fire and if He wills He will forgive him and bless him with paradise.

So where are these in comparison to those?!

*And what benefit is the world to my brother with his view,
If according to him darkness and light are alike?*

⁷⁵ *At-Tamhîd*, vol.4, p.242

SIGNS OF THE MURJI'AH ACCORDING TO THE MODERN DISSENTERS

Verily the dissidents have invented lies against *Ablus-Sunnah* and accused them of Irjâ and Allâh has willed that these dissidents fall into the similitude of the People of Innovations in their accusation of *Ablus-Sunnah* with extreme Irjâ. Just as the former people of Innovations used to accuse those who did not excommunicate the perpetrator of major sins such as fornication and the consumption of alcohol, likewise these dissidents also accuse the one who does not excommunicate the perpetrator of the major sin of judging by other than what Allâh has revealed without *Istiblâl*. Similarly, just as the former people of Innovations used to derisively nickname with Irjâ the one who did not excommunicate the abandoner of prayer, in similar fashion the modern dissidents have pursued their path and have charged with Irjâ everyone who does not excommunicate the one who abandons the prayer out of laziness and neglect. Hence the author of *Dhâhiratul-Irjâ*⁷⁶ says:

“And it is not said “indeed its abandoner, meaning of the prayer, is not a kâfir” except one who has been influenced with Irjâ whether he realises it or not.”

The meaning of that is: majority of *Ablus-Sunnah* who do not excommunicate the abandoner of the prayer have been influenced by Irjâ, Allaah is the only source of help over what they attribute.

⁷⁶ Volume 2, p.651. See ‘Waqafâth’ with Safar al-Hawâli in his book *Dhâhiratul-Irjâ*

INDICATIONS OF FREEDOM FROM IRJÂ' IN THE VIEW OF AHLUS-SUNNAH

The scholars of Sunnah have mentioned signs by which they know the one who is free from Irjâ in comparison to the one who is involved in it and is not disconnected from it.

From those are:

1) The statement that Îmân is saying and action.

‘Abdullâh bin al Mubâarak was asked: “Do you hold the view of Irjâ?”

He replied: “I say that Îmân is saying and action so how can I be from the Murji’ah?”⁷⁷

2) The statement that Îmân increases and decreases.

Whoever says that has destroyed a major foundation from the foundations of the Murji’ah which is that Îmân is one indivisible entity not consisting of parts or divisions.

Imâm Ahmad was asked: “Îmân increases and decreases?”

He replied: “This is emancipation from Irjâ’.”⁷⁸

Also al-Barbahârî stated: “Whoever says “Îmân is saying and action, it increases and decreases” then he has left Irjâ, all of it, from its beginning and its end.”⁷⁹

3) Stating that sins decrease Îmân and damage it.

It has already preceded that the Murji’ah, with the differences amongst their sects say that the perpetration of major sins and the abandonment of apparent obligatory duties do not cause anything of Îmân to depart.

4) Stating that Istithnâ regarding Îmân is correct.

⁷⁷ Al-Khallâl, *as-Sunnah*, vol.3, p.566

⁷⁸ Al-Banâ, *al-Mukhtar fi Usûl as-Sunnah*, p.89

⁷⁹ *Sharh us-Sunnah*, p.122

So whoever states the Istithnâ has abolished a principle from amongst the principles of the Murji'ah which is that Îmân is one entity not consisting of parts.

‘Abdur Rahmân bin Mahdî stated: “If he abandoned Istithnâ then it is the foundation of Irjâ.”⁸⁰

5) Stating that kufr occurs by action just as it occurs by belief and speech and from the actions there are those that are kufr in its essence irrespective of the belief or Istihlâl.

That is actions such as cursing, mockery, prostration to idols, throwing the Qur’ân in filth and other actions similar to that cannot possibly be anything except kufr and internal corruption. So whoever states this then he has nullified the foundations of the Murji'ah and separated himself from Irjâ and the Murji'ah. Therefore whoever is attributed with Irjâ deserves censure and threat and *‘may Allâh place him in the corrupt fluid of the inhabitants of Hell⁸¹ until he abandons what he says.’*

⁸⁰ Al Âjurri, *ash-Shari’ah*

⁸¹ The actual phrase mentioned in the hadîth is “*radghatul khibâl*” (the ooze of insanity). However the meaning is as stated above as the Shaykh stated in the footnote: ‘The fluid of the people of the Fire.’ See Edward Lane’s Arabic to English Lexicon under غ - د - ج. [TN]

THE SIGNS OF FREEDOM OF IRJÂ ACCORDING TO THE DISSENTERS

The dissenters have resorted to what they are upon from falsities and false rumours such that they made them legitimate realities and established belief, not accepting debate nor carrying objection. Subsequently, they have persisted in their errors and took them as beacons for having alliance and disassociation, the hallmarks for recognising the innovators and as the signs for distinguishing between one who is free from Irjâ from the one who is continuously involved in it and drowned in it.

The first sign according to them is: excommunicating rulers who rule by other than what Allaah revealed absolutely without exception and without the detailed approach which the Salaf and Ahlus-Sunnah have agreed upon.

The second sign according to them is: excommunication of the one who abandons prayer out of laziness and neglect.

Consequently, if the Muslim performs excommunication in these two issues then he has freed himself from Irjâ according to these dissidents, so I ask Allaah to take them by their forelocks to the truth, guidance and justice.

AL-ALBÂNÎ IS FREE OF IRJÂ⁸²

Al-Albânî was not a present-day Murji'ah of the era neither shall he be so except in the fanciful imagination of that group from the radical revolutionaries who speak ill of the symbols of *Ablus-Sunnah* and who want the revolutionary and takfirî methodology to compete with the methodology of *Ablus-Sunnah*, which he camps in the chests of the youths of the religion and makes a reality for Islamic da'wah. It is not hidden from the sincere ones that the overthrowing and toppling of Shaykh al-Albânî (*may Allaah have mercy upon him*) is not the intent in and of itself, indeed the aim is to cover the methodology of truth with dirt, yet if he fell in a place then he shall not fall in every place due to the testimony of the hadîth: *"There shall not cease to be a victorious group from my Ummah..."*

So if he falls in rank and the youth of the Ummah follow that which the personalities of the rebellious and revolutionary methodology follow, then it will be a tribulation which will be successive like the waves of the sea⁸³ the lesser of the evils of it being revolting against the Muslim rulers via revolutions and coups. The advisors of the people of Sunnah to those (revolters) are an obstacle in front of their path of revolt and violent confrontation. The good advisors take on board the issues of the Muslim youth of the Ummah and bring about the end of tribulation, they also advise them against revolt and violent confrontations, from innovation and newly invented matters, advise them against blind-following and agitation and advise them against revolution, rabble-rousing and agitators.

⁸² For more on this also see http://www.salafimanhaj.com/pdf/SalafiManhaj_GleamingPearls.pdf

⁸³ As mentioned in the hadeeth in Saheeh Bukhaaree from Hudhayfah ibn al-Yamaan (*radi Allaahu 'anhu*). [EN]

Indeed, Shaykh al-Albânî (*may Allâh have mercy upon him*) was like this due to his livelihood in truth, despite the noses of the people. May Allâh have mercy upon Shaykh at-Tuwayjirî when he said:

“Al-Albânî is a symbol of Ahl us-Sunnah, hence defamation of him is a defamation of the Sunnah.”

So if you see a man loving al-Albânî then know that he is a companion of the Sunnah.

Yes, indeed Shaykh al-Albânî and those who love him from Ahlus-Sunnah shake off the dirt of partisanship from themselves and the filth of bigotry and the dark evils of rebellion, you will not see them in the taverns of blind-following or in the lobbies of the revolutionary methodologies or in the dark, hidden bloodshed of the masses and *‘they call the misguided one to guidance and they patiently bear from them any harm’*, they enliven the dead with the established methodology of Prophethood upon the Book, the Sunnah and the understanding of the Salaf of the Ummah. ‘How many have been killed by Iblîs and they have given them life and how many straying misguided ones have they guided. So how excellent is their affect on the people and how ugly is the affect of the people upon them in the morning and evening, in the papers, the magazines and on the internet. They call to Allaah alone, not to a party nor to a madhab, nor to a group, neither to a specific Imâm, except that he be the Messenger of Allâh may the peace and blessings of Allâh be upon him, not to a saying in and of it self, except that it be from the revelation of Allâh.

That is not all of it. rather, when they call to Allâh, they traverse the path of da’wah which Allâh has legislated and which the Messenger of Allâh (*may the peace and blessings of Allâh be upon him*) has explained and not by the method of so and so.

So their statements, their actions, agreements, defences, movements and their residence is with evidence and proof which they revolve around the texts of revelation wherever they may be spread or however they may be directed. They do not place the opinion of scholars or committees ahead of them or the view of the intellects or the products of the minds and this is the ruling with which the Most Merciful has revealed.

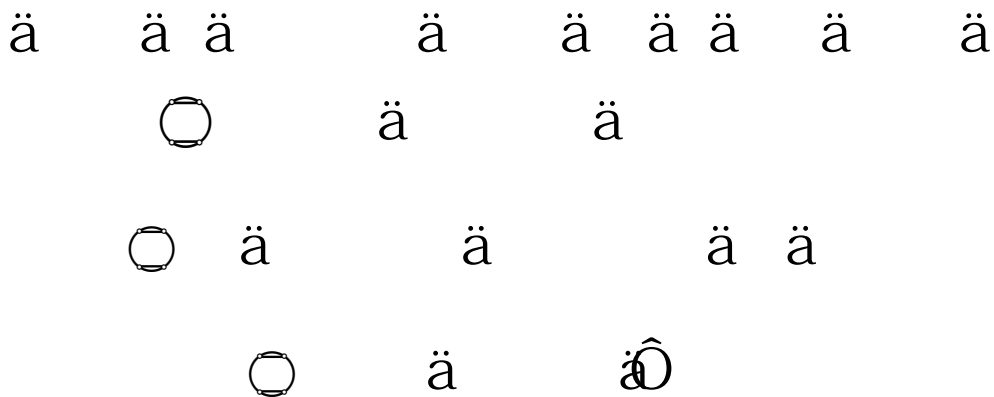
Hence, revelation, based on the Book and Sunnah with the understanding of the Salaf of the Ummah, is the authoritative judgement according to them and the legislator for them in all and every field; in fiqh, worship, belief, da'wah, thought and politics. Indeed, those who accuse the Rabbânî of the Ummah, the Scholar of Ahlus-Sunnah, the Imâm, the Muhaddith, **Muhammad Nâsirud-Din al-Albânî** with Irjâ have become many although he is innocent of Irjâ just as the wolf is innocent of the blood of the son of Ya'qûb. Indeed he, may Allâh have mercy upon him, has specifically refuted the Murji'ah al-Fuqahâ when Ibn Abu al-'Izz al-Hanafî (*may Allâh have mercy upon him*) mentioned that the difference of Ahlus-Sunnah with them is a difference of articulation, he was not pleased with this and explained that the difference in fact was haqîqî (reality). Imâm al-Albânî remarked in his annotation to *'Aqîdah at-Tabawîyyah* at the statement of at-Tahawî:

“Îmân is attestation of the tongue and belief of the heart:

This is the madhab of the Hanafiyyah and Maturîdiyyah in contrast to the Salaf and the majority of the Ummah such as Mâlik, ash-Shâfi'î, Ahmad, al-Awza'î and other than them. Indeed, they added to the attestation and belief: action of the pillars and the difference between the two madhabs is not an artificial one, then how can it be correct that the stated difference is an artificial one while they permit the most degenerate one from amongst them to say: “My Îmân is like the

Îmân of Abu Bakr as-Siddîq"?! Rather similar to the Prophets, Messengers, Jibrîl, Mikhâ'il, may the peace and blessings of Allâh be upon them all?! How can it be while they, in accordance with this madhab of theirs, do not permit anyone of them, no matter if he is a disobedient degenerate, to say: "I am a believer, if Allâh, the Most High, wills" instead he says: "I am truly a believer"?!

While Allâh says:



“Indeed the believers are those who when Allâh is mentioned their hearts tremble and when His verses are recited to them it increases them in Îmân and upon their Lord do they place their trust. Those who establish the prayer and spend out of what we have provided them with. Those are truly the believers.”

{*al-Anfâl: 2-4*}

On the basis of all of this they have exceeded the proper boundaries in their fanaticism so they stated that whoever makes Istithnâ regarding Îmân then he has disbelieved.

They built upon this that it is impermissible for the Hanafî to marry a Shâfi'î woman! Some of them overlooked this, they claimed, it is permissible but not the opposite and the reasons for that is his

statement that she is given the status of the people of the book! I know an individual from the Hanafî scholars whose daughter was proposed to by a man from the Shâfi'î scholars so he rejected it saying: "if only you were not a Shâfi'î."⁸⁴ Consequently, after all this is there any place for doubt that the point of difference is haqîqî?! Whoever wants elaboration upon this issue then let him refer to the Shaykhul-Islâm ibn Taymiyyah's book al-Îmân for indeed it is the best of what has been authored regarding this topic."⁸⁵

He (*may Allâh have mercy upon him*) said during a remark regarding the impugner in the *Musnad* of Imâm Ahmad (*may Allaah have mercy upon him*):

"Verily the man is Hanafî in madhab, Maturîdî in belief and it is known that they do not state that which the book and Sunnah have brought and the narrations of the companions from the elucidation that Îmân increases and decreases and that action is a part of Îmân. The majority of the scholars are of this view both the Salaf and Khalaf, except for the Hanafiyyah for they continue to remain upon opposition. They even express condemnation of that against them, to the extent that one of them expressed by that apostasy and kufr, refuge is sought in Allâh the Most High, as mentioned in 'Chapter: The Detested' from al-Bahr ar-Râq of Ibn Najîm al-Hanafî from what he related (8/205) that Îmân does not increase or decrease because Îmân according to us is not part of actions."

⁸⁴ An example of *madhab* parochialism and extremism, which many of the contemporary 'traditional Islam' movement deny. For more on the so-called 'traditional Islam' movement see: <http://www.salafimanhaj.com/pdf/RefutationofZaydShaakir.pdf>

⁸⁵ See *Aqîdah at-Tahawiyyah* (p.62), explanation and commentary by al-Albânî

Then Shaykh al-Albânî said:

“This contradicts, explicitly, the hadîth of Abu Hurayrah wherein the Messenger of Allâh (may the peace and blessings of Allâh be upon him) was asked: “Which action is the most superior?” He said: “Îmân in Allâh and His Messenger...” narrated by al-Bukhârî and others and with respect to its meaning there are other hadîths, see some of them in at-Targhîb (2/107). Shaykhul-Islâm bin Taymiyyah has set forth in detail the manner in which Îmân is part of actions and that it increases and decreases in the book al-Îmân so let him consult it; whoever wishes for greater elaboration. I say (i.e. Shaykh al Albânî, may Allâh have mercy upon him): This is what I had written more than twenty years ago affirming the madhab of the Salaf and belief of Ahlus-Sunnah and to Allâh belongs all praise, regarding the issues of Îmân, then some gullible ignoramuses and young juveniles come along today and accuse us of Irjâ!! To Allâh are the complaints of the evil of what they are upon of ignorance, misguidance and scum.”⁸⁶

So here he, may Allâh have mercy upon him, affirms that Îmân increases and decreases, as a result it is not one entity not consisting of parts, he affirmed the correctness of Istithnâ and he affirmed that actions are part of Îmân. Hence, by this he obtains the credible attestation of the leaders of the Salaf, such as Ibn al-Mubâarak, Ahmad bin Hanbalî and al-Barbahârî, such that he is free from Irjâ, all of it from its beginning to its end. Rather he, by Allâh, is an unsheathed and drawn sword against the Murji'ah which is why he has checked the books which affirm Îmân according to the path of the Salaf us-Sâlih such as the book *al-Îmân* by ibn Abî Shaybah, the book *al-Îmân* by Abu ‘Ubayd and the book *al-Îmân* by Ibn Taymiyyah, may Allaah have mercy upon them all.

⁸⁶ *Kitâb at Dhabb al Ahmad ‘an Musnad Imâm Ahmad* (32-33)

Furthermore, in a gathering of knowledge related matters I read to him the fatwa of Shaykh Muhammad bin Ibrâhîm, may Allâh have mercy upon him, regarding the excommunication of the curser and mocker so he affirmed it and explained that it is with this that Allâh censures.⁸⁷

Also, in a famous gathering of knowledge related issues between the Shaykh (*may Allâh have mercy upon him*) and between the writer of *as-Sutûr* he affirmed clearly kufr by actions such as prostration to idols, throwing the Qur'ân in filth and by speech such as mocking and cursing Allâh and the Messenger, just as he affirmed that kufr is of six types: Thakdhîb, Juhûd, I'nâdh, I'râdh, Nifâq and Shakk and that the Murji'ah are those who restrict kufr to Thakdhîb of the heart. They stated: **“everyone who Allâh has charged with kufr then it is due to the absence of tasdîq of the Lord in his heart.”**⁸⁸

Likewise, Shaykh al Albânî (*may Allâh have mercy upon him*) is from those who affirm the kufr of the abandoner of the prayer who when placed under the sword and is called to pray and did not until he is killed. And finally, this is the testimony of Shaykh, ‘Allâma Muhammad bin Sâlih al-‘Uthaymîn (*may Allâh have mercy upon him*) in a discussion organised by the *Department of Islamic Endowments and Affairs* in Qatar via telephone⁸⁹, in response to the:

“Question: Some say, “Indeed the view of Shaykh al-Albânî (may Allâh have mercy upon him) regarding the issues of Îmân is that of the statement of the Murji'ah.” Hence, what is your view regarding this you eminence?”

⁸⁷ Tape number: (743)

⁸⁸ A tape entitled: *at-Tahrîr li Masâ'il at-Takfîr*.

⁸⁹ Dated 25 Muharram 1421 AH/April 30 2000 CE.

Answer: “Al-Albânî (may Allâh have mercy upon him) is an ‘Âlim, Muhaddith, Faqîh although he was stronger as a scholar of hadîth than as a jurist and I do not know of any speech which indicates Irjâ at all. However, those who want to excommunicate people say about him, and those similar to him, that they are Murji’ah, so it is a form of nicknaming with evil names and I bear witness to Shaykh al-Albânî’s uprightness and soundness of belief.”⁹⁰

⁹⁰ See the book *al-Imam al Albânî and Irjâ* by the noble Shaykh ‘Abdul‘Azîz ar-Ra’ees, may Allaah preserve him and grant him every good.

FINALLY: THEY ARE THE ONES WHO ARE THE CONTEMPORARY MURJI'AH SO BEWARE OF THEM

Indeed, the Murji'ah of our time in reality do not differ from the Murji'ah of yesterday who view Îmân as speech without action and that it does not increase or decrease, it does not consist of parts nor do the people vary in degrees with regards to it and there is no Istithnâ in Îmân, and these are numerous in different countries. However, we find in these dissidents also influences of the Murji'ah concerning that which they are not aware, rather we find aspects of resemblance between them. From the features of resemblance is that many of them do not forbid the contravening innovations to the Book and Sunnah, nor censuring the people of innovations rather they defend them and affirm all of the contradictory schools of thoughts. They even become angry when Ahlus-Sunnah warn against the people of Innovations and this is the path of the Murji'ah as noted by Shaykhul-Islâm ibn Taymiyyah (*may Allâh have mercy upon him*).⁹¹ Also from the characteristics of resemblance is that many of them do not deem it appropriate to have obedience to the present day rulers in that which is good and this is one of the signs of the Murji'ah. Indeed, as Sâbûni has narrated in, *The Belief of the Salaf; the Companions of Hadîth* that

“Ahmad bin Sa’îd al Rabâthî says: ‘Abdullâh bin Tâhir said to me: “O Ahmad, indeed you all hate these people, the Murji’ah, out of ignorance while I hate them out of knowledge, firstly because they do not deem appropriate the obedience to the Sultân...””

⁹¹ See Ibn Taymiyyah, *Majmû’ al Fatâwa*, vol.12, p.467

And from the aspects of influence or resemblance is that many of these dissidents hold the view of rebelling against the oppressive rulers while Ahlus-Sunnah wa'l-Jamâ'ah have unanimously agreed upon the forbiddance of rebelling against oppressive or openly sinful rulers.⁹² As for the Murji'ah they believe in the permissibility of rebelling against the rulers whether immoral or openly sinful. Sufyân ath-Thawrî stated that the Murji'ah:

“They use the sword against the people of the Qiblah (Muslims).”⁹³

He also declared:

“How can I be Murji'ah?! I do not deem appropriate the use of the sword.”⁹⁴

Just as is mentioned in the biographies of some of the scholars that they the Murji'ah deemed appropriate the use of the sword.

⁹² *Fiqh as-Siyâsah ash-Shar'iyah* (p.171) by this author (i.e. Shaykh Khaalid)

⁹³ *Al-Lâlikâ'î, as-Sunnah*, vol.5, p.999

⁹⁴ Ibn Shâhin narrated it in *al-Kitâb al-Latîf* (p.15) with an authentic chain.